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the principal "plank" in the Reformers' "platform," and a few lines farther on we are informed that l'Hospital increased the number of his enemies daily "by his stern opposition to anything in the nature of a job."

We fear that many may be deterred from reading this excellent book by what we cannot avoid regarding as an injudicious incorporation in the text of whole clauses and frequently long sentences in foreign languages. A good stiff quotation in Latin or French even when relegated to a footnote will startle your easy-going reader when descried from afar. What will become of his composure if he runs directly against a brace of lines in the very sentence he has entered upon and finds no room for retreat, so that he must needs grapple with their difficulties or ignominiously succumb? For example, page 100 seems written expressly for readers familiar with the old French. Out of its twenty-four lines, full ten are in that tongue, the citations being distributed in three or four sentences. In not one case would the foreign words lose force by translation into English.

HENRY M. BAIRD.

A History of the English Church during the Civil Wars and under the Commonwealth, 1640–1660. By WILLIAM A. SHAW. (London and New York: Longmans, Green and Co. 1900. Two vols., pp. xxxvi, 384, 707.)

OLD writers upon Puritan history devoted their pages to a record of the sufferings of their heroes and heroines, an account of their persecutions at home and of their battles abroad, and an apology for their opinions and beliefs. They had much to say about what was done to the Puritans and about what the Puritans themselves would do, but of what they actually accomplished little was written. Mr. Shaw's book represents a very different type of history. It is neither a record of the struggles of sect with sect nor is it an account of different forms of religious doctrine, but it is a history of what the author calls the most complete and drastic revolution which the Church of England has ever undergone, a history of the development of the Puritan ecclesiastical polity.

For the writing of the history of this ecclesiastical revolution no one was better fitted than Mr. Shaw. In 1890 he edited for the Chetham Society the *Minutes of the Manchester Presbyterian Classis*, the most perfect of surviving records of Presbyterianism under the Commonwealth, and in 1896 the *Minutes of the Bury Classis*. In the same period he also edited the proceedings of the Plundered Ministers' Committee for the Lancashire and Cheshire Record Society, and now, in several appendices, he has set down all the cases of clergymen tried, imprisoned, sequestered, ejected, nominated, or promoted to benefices by the various parliamentary committees for deprived clergymen, for plundered ministers, for scandalous ministers, for reformation of the universities, etc., recorded in the *Commons' Journals* and *Lords' Journals*. More than

that, he has brought together from various sources and printed for the first time a mass of material relating to the constitution of the Presbyterian system, accounts of first-fruits and of tenths, and sales of bishops' lands and of deans' and chapters' lands. In short, while confining himself to publishing definitely chosen parts of such materials as are never likely to be published in Calendar form or by the Historical Manuscripts Commission, he has made accessible a body of material which, together with a future Calendar of Plundered Ministers' Records, will constitute a complete body of evidence upon the history of the ecclesiastical revolution of the seventeenth century, a body of evidence of value both to the general historian and to the parochial historian.

But the best evidence of the value of the material in these appendices is to be seen in the use which the author has made of them, with other sources, in the reconstruction of the history of the period. Since the time of Carlyle we have been inclined to exaggerate the importance of the military history of the time. The author of this book, however, does not make that mistake. Instead, he emphasizes the fact that the history of Puritanism was in the first place the history of thought, of divinity,—perhaps we may say, polemical divinity. In the Stuart period England took the second step in the nationalization of the church. Henry VIII. had cut it off from Rome. Now the people adopted it, and the offices of the church and membership in the church became elective. The question of the divine right of kings was accordingly of less importance than that of the divine right of bishops and presbyters, and the power of officers of the church a matter of less serious concern than their virtue, albeit the Puritan was duly impressed with the incompatibility of power and virtue.

But while Puritanism was first of all doctrinal, and while Puritan doctrine was logical and systematic as long as it remained merely academic as in Elizabethan Presbyterianism, or merely clerical as in Covenanting Presbyterianism, it afterwards became popular, and among the people Puritanism meant not only ecclesiastical doctrine but political theory, and popular doctrine and popular theories were not logical or systematic; they were inspired, perhaps, by hatred of Rome rather than by love of God, they were critical rather than constructive. Men drew up catalogues of sins with ease, but the conversion of England, they discovered, was a more difficult matter. Indeed, the people of England would have been content to remain in that wicked Babylon, as some called episcopacy, had not the Scots urged Presbyterianism upon them as the price of their assistance against the victorious king.

The first plan of ecclesiastical reform had been Ussher's, a plan of modified episcopacy. This provided for parochial presbyteries, rural deaneries with monthly synods, dioceses with semi-annual synods, and provinces with triennial synods. The Parliamentary plan, however, was for the government of the church by commissions appointed by Parliament as bishops had been appointed by the King, a chief commission to succeed to the archiepiscopal jurisdiction and county commissions to succeed to the episcopal. But the clergy were unwilling to be responsi-

ble to either King or Parliament, and at the same time the Scotch complained of the slowness of the reformation of religion in England, surmising that God had some quarrel with England; so, finally, Parliament called an Assembly of Divines to sit at Westminster and settle the affairs of the Church. The Assembly plan of church government became the frame of the Church of the Commonwealth, the Directory for Public Worship supplanted the Book of Common Prayer, and the Confession of Faith superseded the Thirty-nine Articles. In place of the spiritual courts were substituted Presbyterian assemblies, a congregational eldership to meet once a week, a classis once a month, a provincial assembly twice a year and a national assembly at the summons of Parliament, constituted of two ministers and four elders from each provincial assembly, as the provincial assembly was constituted of two ministers and four elders from each classis. In fact, the state was re-organized upon an ecclesiastical basis. The presbytery took cognizance of the morals of the congregation, held investigations in regular form, and decreed punishment by suspension, and the Houses of Parliament called laymen to their bar for disturbances in churches, for holding conventicles, or for absenting themselves from their parish churches, or for preaching when not ordained.

These are a few of the points more or less familiar, which the author discusses judicially and thoroughly, so judicially and thoroughly, in fact, that there seems to us to be no other work except that of Robert Barclay with which to compare it. It marks an epoch in the development of our knowledge of the Commonwealth Church—Presbyterian it may popularly be called—as Barclay's work marked an epoch in our knowledge of the obscurer sects of the same period.

W. DAWSON JOHNSTON.

The Memoirs of the Baroness Cécile de Courtot, Lady-in-Waiting to the Princess de Lamballe. Compiled, from the Letters of the Baroness to Frau von Alvensleben, and the Diary of the Latter, by her Great-grandson MORITZ VON KAISENBERG. Translated from the German by Jessie Haynes. (New York: Henry Holt and Co. 1900. Pp. xiv, 298.)

THE authenticity of this book stands sadly in need of proof. This is not furnished by the preface, which arouses only suspicion. The compiler asserts that in the attic of his father's house in the neighborhood of Halberstadt there stood an ancient carved oak chest and that he, delving in it one day, found not only ivory fans, potpourri boxes, ladies' poetry albums, illuminated prayer-books, costumes and fashion-plates, but quite at the bottom "chanced upon a thick packet of letters tied together with a blue ribbon and having on the outside wrapper the inscription 'Cécile's Letters. 1801 and 1802.'" These letters, seventeen in number, written by the Baroness to her German friend, Frau von Alvensleben, purport to describe French conditions and important personages in the